It's hard for me to pinpoint when I became a radical right wing extremist. I think it was a Sunday.

Sunday was the day four Jewish visitors to the Jewish Museum in Brussels were gunned down in the street. The day an Israeli soccer team was beaten by an angry mob on the soccer pitch in Austria.

Sunday was the day we first read news reports that a Muslim mob in Uppsala, Sweden had set upon and severely beat, Anna Sjögren, a Jewish mother of four, for wearing a Jewish Star of David necklace.

Sunday was the day I first learned of the kidnaping and murder of Eyal, 19; Naftali, 16 and Gilad, 16. I listened to that soul shattering 911 call, I heard the shots and the shouts – cheers of rejoicing coming from the kidnappers. I felt the tears of the parents on my own cheeks – they were just boys, our boys. Anger and rage boiled inside me.

Sunday mornings I like to read the New York Times, call it an echo of my liberal American upbringing. When we moved to Canada we maintained our subscription or at least we did, like my colleague Rabbi Rick Block, this summer I cancelled it. What drove me away was the paper's incessant denigration of Israel, a torrent of articles, photographs, and op-ed columns that consistently present the Jewish State in the worst possible light.

One example was on Aug. 19, which was a Tuesday, but I didn't read it till Sunday. Hamas violated yet another truce, sending a fusillade of rockets into Israel.

The Globe and Mail's headline read, "Rocket strikes near Tel Aviv as Gaza truce collapses." The article began, 'A rocket fired from Gaza struck as far as the Tel Aviv area on Tuesday... Hamas's armed wing claimed responsibility for the rocket.'

The Times headline: "Rockets From Gaza and Israeli Response Break Cease-Fire."

I'm not sure if canceling your New York Times subscription, gets you into the radical right-wing extremism club, but for a lifelong liberal Jew, who has voted for the democrats in every election since I legally could – not getting the Sunday Times is pretty radical.

As Rabbi Block pointed out in his article on the same decision, "A newspaper that cannot distinguish between starting a fight and defending oneself is intellectually deficient, morally obtuse, and profoundly unworthy of its readers."

I need to add - to my shock I have also now started watching Fox News for Israel coverage instead of CNN. I am quite literally seeing the world differently.

For a moment you might think in all humor that to preserve my liberal leanings I should just try to avoid Sundays.

But then Sunday and every day this summer I watched anti-Israel rallies in Austria, Berlin, Los Angeles, Paris, Boston, Calgary and elsewhere turn violent in ways that are reminiscent of black and white newsreel footage of another era. The widespread anti-Semitic chants, the threats and real acts of violence against Jews, fill me with a fear – it's happening again.

I am hardly one to cry anti-Semitism on a regular basis. But I'm doing it now. The anti-Semitism in Europe, and amongst the radical left here in North America is real, it is frightening and it requires 1930s language to explain. There is a moral sickness in the world right now and Jews in general and Israel in particular, are the victims.

My colleague, Rabbi Menachem Creditor, who's own leftist liberal bonafides are unimpeachable – he's the rabbi of the largest synagogue in Berkley, California and the author of the book, "Peace in Our Cities: Rabbis Against Gun Violence," wrote the following at the height of the crisis this summer. For all I know it too could have been a Sunday.

"For every thing there is a time." For Jews, now is the time to realize that, though we have our passionate inner tensions as a People, the world sees us as one thing, one group deserving of hatred, unworthy of self-determination, an ever-displaced People. No more. We are wanderers no more. We have come home, and we will defeat those who try to kill us. And there are those in this world who want to kill us… It is that brutally simple.

Peace is a commitment the Jewish People makes to the world. But it is a commitment premised upon us being alive to fulfill it. And we have no intention of dying.

Rabbi Creditor concluded powerfully, "Never Again is not a past-tense commitment for a Jew. Never Again is right now."

I think it was then I became a radical right wing extremist. It was definitely a Sunday.

Then on Monday a report was published by a leading Israeli sociologist that

The the rest:

1. How troubling generalizations are when used against any group and we Jews ought to be particularly sensitive to blanket statements that objectify or dehumanize 1.3 billion people in the world.

2.

1. We must not become the very thing we hate in our enemy
2. The only reason the Jewish people will ever have any support from Jews and others is the justness of our cause. We have a right to a national homeland. Once we start becoming bigots, we will lose that moral high ground. Or, shorter form, is Judaism to become hateful? One can recognize very frightening problems in the Islamic world without succumbing to petty bigotry.

Three quotes/stories that are rattling around:

“Don’t stop after beating the swords into ploughshares, don’t stop! Go on beating and make musical instruments out of them. Whoever wants to make war again will have to turn them into ploughshares first.” –Yehuda Amichai

“We can forgive the Arabs for killing our children. We cannot forgive them for forcing us to kill their children. We will only have peace with the Arabs when they love their children more than they hate us.” — Golda Meir

The famous everybody-knows-it story of the praying jew at auschwitz (..."thanking God ...WHY? because I am not like them.")

A text that is speaking to me:
While preparing for the possibility of war with his estranged brother, Esau, the biblical Jacob is terrified. In a midrashic interpretation of the encounter between the brothers (Genesis 32:7), the sages ask about an apparent repetition of words in the text: “‘Then Jacob was greatly afraid and distressed.’ R. Judah ben Ilai asks: Are not fear and distress identical? The meaning, however, is that he was afraid lest he should be slain, and was distressed lest he should slay” (Genesis Raba 76:2). He was appropriately afraid to be killed, but knew that killing another, even in self-defense, was also terrifying and not without its lasting impact.